

CHURCH DIVINITY SCHOOL
of the Pacific

The Holy Cross Magazine



February, 1949

Vol. LX

No. 2

Price, 25 cents

The Holy Cross Magazine

Published Monthly
by the

ORDER OF THE HOLY CROSS

Editorial and Executive Offices:
Holy Cross, West Park, N. Y.

Subscription, \$2.50 a year

Single Copies, 25 cents

Canada and Foreign, \$2.75 a year

Entered as second-class matter at the Post Office at West Park N. Y., under the act of Congress of August 24, 1912, with additional entry at Poughkeepsie, N. Y.

Publication Office:
231-233 Main St., Poughkeepsie, N. Y.

Requests for change of address must be received by the 15th of the preceding month and accompanied with the old address.

All correspondence should be addressed to Holy Cross Press, West Park, N. Y.

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The Holy Cross Magazine

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1949

Bolahun - What?

By BROTHER SYDNEY, O.H.C.

HE Church dominates Bolahun. This is true both literally and figuratively. After you cross the bridge over the River, there is a curve in the road you approach the town. The first thing you see is the broad expanse of the zinc covered roof of St. Mary's Church. It covers over all the houses that are between and it seems to be poised like a protecting shield over all around. As you nearer, you see the clerestory and then white walls with their buttresses and the shuttered windows. It is a parable of life here. "Do all in the name of the Lord us." It is not enough just to do good things; the motive and sustaining power must come from our Holy Religion. And so the Church is in the center of things in Bolahun.

This is literally true. The town of Bolahun lies in a shallow valley and right at the main cross-roads in the centre of the town is the parish Church. Here the Holy sacrifice is offered daily. Here all the Christians and Catechumens gather on Sundays and great Feasts for the community Mass. Here we gather to bow and

adore before the Sacramental Presence, either privately or at Benediction. From here flows out God's grace to hallow the common round and the routine task.

It is most important to emphasize this aspect of Bolahun life as it is the only thing that is going to save the Hinterland from the impact of civilization. In Europe and America we have had a common Christian heritage in which to develop our civilization. And what have we to show? An essentially pagan, materialistic civilization! World wars and rumours of more of the same! Imagine how much worse it is going to be here as our glittering gadgets are made more and more available to the natives. The possibilities are that covetousness and selfishness will exceed even ours (if that be possible!). The job here is not just against evil and superstition, but also preparing the way for the products of an outside civilization. Christianity, with its belief in the Incarnation, ministers to the body as well as the spirit and so welcomes material benefits. But we do want to be careful that the material does not become an encrustation to put out the light and life of the spirit.



St. MARY'S CHURCH—BOLAHUN

As we walk along into the town, we find ourselves on a broad, hard mud road. On each side are ranged houses of the usual native style, except that they are set rather farther apart than usual. This is the section of town allotted to the Bandi tribe and, if you want to make yourself understood, you will have to speak in either Bandi or Mende. The latter is the *lingua franca* of these parts. Of course, you might be fortunate enough to meet some one who "hears small English," especially if it be a young person.

Those two houses with open walls are palaver houses. That is where people gather to have discussions on communal affairs and that is also where God-palaver is held for the Hearers who are not yet allowed into the big Church for Eucharistic worship. There is another big palaver house over there to the north of the crossroads for the Kisi people and it is situated right in the middle of their section of the town. Some of the Buzi people live in those houses along the road opposite the Church, but there are not so many of them in Bolahun itself. The two languages used in Church and palaver are Bandi and Kisi; most of the Buzis can "hear" Bandi as it is a kindred tongue.

Let us go into the Church for a moment. You can see to what good effect the iron columns have been used as pillars and they will not succumb to the termites. The broad nave gives a fine view of the High Altar in its spacious sanctuary. The altar is made of local red-wood and so is the canopy away up there near the ceiling. The golden dossal curtain behind the altar is made of

spun glass, but it is hard to make even sophisticated school boys believe that! reed organ over there is a recent gift you quite often find teachers or school who are studying the rudiments of m practising on it. The appointments of Church are very fine and you will find rendering of worship to God here quite impressive as in any Church at home.

Let us go up the hill to the monas first. This is the playing field we are p ing now on our left. Beyond you can the buildings of St. Philip's Boys' Sch However, we can come back later to see that. You have a short climb up "mon tery hill" now, but you will have a view of the town from the top. This low house with the verandah around it is monastery; the separate building connected to it by the covered walk is the refecto which also has a reception room at the b of it. Inside the monastery are a chap library-common-room, three cells and office. The regular monastic routine of s vices is maintained in the little chapel a the library is surprisingly complete.

If you were to come here on Saturday morning, you would find a great concou of people on or near the verandah outs the office. They come then for their wee pay, as we have a great number of peo in our employ. There is also a const stream of people coming up to buy th kerosene, cloth, etc., or to sell some of the farm produce or country cloth. Many pa vers are considered here too.

That little round house at the back called "the annex." That is where Fr. M ligan lives. Every day, except Saturday & Sunday, he has classes for the Evangelists. They begin with a meditation in the mon tery chapel and then adjourn to his ho for classes in Bible and Church Hist. The systematic training of our native tea ers for God-palaver work is an import and well-organized feature of the Mission

Now let us go down the hill to the wes us. Just at the top is the monastery kitc where Sori, the cook, one of the origi Bolahunians, has held forth for many ye That shop half way down the hill on left is the carpenter's shop. The men th

out some very fine things: cupboards, door- and door-frames, benches, chairs, etc. Sape, the head-carpenter, made a fine wooden plaque which was presented to Bishop Harris when he was here as a memento from the town people.

We have a group of masons too, but they do not have a particular shop as their works are scattered all over the place, as well as to stations. They have improved on native building with the use of mud bricks. Most of our permanent buildings have been made with these big blocks, but, as they require the use of cement, which is hard to bring in, we cannot do too much of this sort of building. It takes two men to carry in one bag of cement from Buedu.

Zinc or aluminum sheets make fine roofing, but, because of the transportation difficulties, only some of the bigger buildings have this fine topping. Until we can procure such things as cement and metal sheets more easily and less expensively, the development of this type of building will have to be rather slow.

There are two blacksmith shops in the town and they handle most of the metal repair jobs. Bellows are made from hides and glowing fires are maintained between two big stones. Both hands and feet are used for holding an object while it is being hammered!

You will find many weaving machines scattered throughout the town and they are in almost constant use. Imported cloth can be bought in the market and at the monastery, but this has not interfered with the native weaving craft.

As we continue our walk down the hill, we come to what used to be a doctor's house. Now, however, the big, screened-in porch is being used for the High School. This is our latest venture in Bolahun education and is now in its second year. The results are excellent: four boys and one girl are daily attending with the intricacies of English, French, Algebra, History, Biology, etc. But best of all, they are getting that wider view of things that is so important for the growth of the Hinterland.

Now we will take this road to our left and go to the south-western boundary of the

Mission. Here are situated the Holy Name Sisters' Convent (also up on a hill) and (down below it) St. Agnes' School. St. Agnes' is mostly a school for girls, but not entirely so. Here the "small-small" boys from the town make their beginnings in the ABC's along with the girls. After third grade, the boys are transferred to St. Philip's School. Children rarely hear English around home as most of our adults did not have the privilege of much education; so they really are making a fresh start in a new language when they go to St. Agnes' School.

The school provides seven grades for the girls and they turn out fine graduates. It is difficult for us at home to understand what this work entails. Girls are a very neglected portion of native life, except as workers and wives. The idea of sending them to school seems to be the height of absurdity to the big men of a town. But, more and more, girls are coming to school and, while they are learning their Three R's, they are also getting a new outlook on housekeeping, cooking, and generally higher standards of life.

The girls' school is also an important factor in the building up of Christian family life. So often boys have developed along good moral and intellectual lines in our



SCHOOL BOYS

schools for them, and then, when the time for marriage has come, they have had to take unto themselves helps who were neither meet nor right. Now this is gradually being remedied, but it is by no means accomplished yet.

Incidentally, one of the Sisters is doing a grand work in making "book" known to some of the older people in town. It really is wonderful to see old people gathered around a lamp at night with ABC and Primer books in their laps.

Now we will have to take a long walk back to get to the boys' school. Here we find three dormitories, a football field, a tennis court, a common kitchen, and three well constructed buildings which contain five classrooms and an office. All teaching is done in English, as all the boys have a sufficient knowledge of our difficult language by the time they come to St. Philip's. But, even so, we white people are apt to run into ludicrous misunderstandings because of the peculiar way we pronounce it! West African English is in a class by itself.

Education is a long, slow task here and emphasizes the old adage that there is no royal road to learning. But it is this very laborious work that is going to produce the leaders that Liberia needs. While our text

books are mostly of the American type, we take special care to bring out points which will have a practical bearing on life here in the Hinterland.

Except for fairly young children, no boy has any idea of his age. The local way of counting time is according to the number of rice farms planted in a certain spot. This is apt to vary and complicate things. It is certain, however, that most of the boys in grade school are in their teens—some of them well up. Many of them have to overcome parental and town prejudice to their entering school, that, once by the time they can provide for themselves and so assert their own rights, they are quite old even to begin school. The way many of them fight against native prejudices and custom shows their strong desire for education. Fortunately, the chiefs and men generally are beginning to see the wisdom of having their youth educated.

Now we will have to walk half way back to the girls' school to get to the hospital compound. Here are two buildings of wards: the small one has six beds; the large one is divided into two wards of ten beds apiece, with a private room in between. There is also an old wooden building for isolation cases. That long, low, well-screened



SISTERS AND SCHOOL GIRLS

ilding is a combination laboratory and operating room. The former is manned by five microscopists who check patients for leprosy-sickness, worms, etc. The latter is not used much now, owing to the lack of a doctor, but fairly often there come cases that have to be treated surgically or that require novocaine. Circumcisions are done frequently here and this is a cause of thankfulness as the native bush doctors are not noted for their cleanliness!

But we will find the big crowd down at the long building in the hollow. It serves a two-fold purpose: medication and dressings. A long line of people forms up early in the morning and this is later augmented by school children who cannot be taken care of at the school dispensaries. All morning, the sisters and their helpers are diagnosing, medicating and bandaging. Around eleven o'clock the scene of activity is transferred to an open house near the wards, where the injections for yaws are given.

Ailments range from the common cold to terrible open sores. The occasional bad acci-

dent, such as falling out of a palm tree, brings emergency treatment. Badly run down bodies are given new life by means of various medicines over long periods. Such cases would end in sure death were it not for the presence of the hospital. But our work is sadly inadequate compared with the great need and the lack of a doctor, especially in surgical cases, is constantly felt.

Of course, all the foregoing has dealt with curative medicine. There is the great field of prevention yet to be worked out. Once more this falls back to the spread of education. As our people realize the dangers of poor health standards, parasites, etc., they will improve their ways.

So, looking ahead, we see that what we need is, as Father Besson says, "more of the same"—but most definitely, *more of it*. The program here in Bolahun and in the outstations is good. All it needs is more of it. The spread of knowledge and the use of things *in the Christian way*, along with the imparting of the truths of the Catholic Faith, is our aim. May God bless it.

The Calendar of Christ

BY CARROLL E. SIMCOX

The Presentation of Christ in the Temple, commonly called the Purification of Saint Mary the Virgin.

(February 2)

IRST a word about this feast, as to its origin and then its Christian meaning. The rite of purification was in Judaism a remnant of archaic taboos connected with childbirth. But in New Testament times it had entirely lost its primitive meaning and was observed only because commanded in the Old Testament. . . An entirely separate rite was the presentation of a woman's first-born son (Exodus 13:2, etc.). Here the conception was that all that is first-born belongs to God and therefore must be redeemed with payment. No sacrificial offerings were connected with this payment, and it could be made to a priest anywhere but parents living in the neighbourhood of Jerusalem

presumably made it in the Temple and in connection with the mother's purification, as here. . . In the (Christian) liturgies for this festival the presentation overshadows the purification almost completely, justifying the lengthy title used in the Prayer Book. The Greek term for the day is 'The Meeting' (with Simon), while in the propers of the Roman missal Mary is mentioned only at the post-communion. On this day the Lord came to his Temple, as in Malachi: the liturgical theme is therefore the confrontation of religion with its Object: 'who shall stand when he appeareth?' (Easton and Robbins, *The Eternal Word and the Modern World*. New York. Scribner's. 1937. pp. 258-9.)

The best sermon treatment I think is a demonstration of Christ's fulfilment of Malachi's prophecy (see the discussion of the Epistle below). God had promised His people through the prophecy that "the Lord,

whom ye seek, shall suddenly come to his temple." Then one day, some five centuries later, a man and his wife brought their Babe into the Temple for the prescribed ritual "presentation" of the child to God. Only old Simon knew what was happening at the moment: the prophecy was being fulfilled. The



ST. MATTHIAS
(Flemish Woodcarving)
(Courtesy of the Metropolitan Museum of Art)

Babe was "the Lord . . . coming suddenly to his temple."

The contrast between what the devout Jews, Malachi himself included, actually were expecting of the Messianic visitation, and the nature and character of the divine Visitant when He actually came, is the real

theme of the sermon here. God is as silent and unobtrusive in action as He is invisible. The "helpless" child in Mary's arms is *Dominus Deus Sabaoth*.

FOR THE EPISTLE
Malachi 3:1-5.

The prophecy probably comes from a time following the restoration of the Jews to their homeland after the Babylonian Exile, c. 475 B.C. It was a period of disillusionment. The people had returned to Zion with glorious hopes for a golden age. But many there were who had broken the covenant with God. The land was full of backsliders. Good men were raising once again the bitter question: "Where is God? What is He doing?" Malachi therefore proclaims this Word of the Lord.

Do not base the sermon entirely or even largely upon the passage. It is the prophecy. The fulfilment is seen in the Gospel, and there is the substance of the sermon.

THE HOLY GOSPEL
St. Luke 2:22-40.

Simon is one of the most magnificent characters in the New Testament, and we marvel that he is so neglected by Christian artists and preachers. You could make this sermon a character study of this paragon of true godliness. If you do, stress as the chief glory of this man his patience of faith. He was living in constant expectation that God would redeem the time, which was an indescribably evil time for men who still hoped in the God of Israel. Someone has said that in the New Testament patience is not a passive but a fighting virtue. He is your example. And St. Luke gives us the key to Simeon's character: he was constantly in the Temple. The point is that his faith was nurtured by his devotion, his worship. And this faith gave him not only courageous "fighting"-patience but that vision which only faith can give: he was able to recognize at a glance the mighty Messiah of God when he saw Him enter the Temple in His mother's arms. (The "consolation of Israel" for which he was waiting was probably both the Messiah himself and the Messianic Age.)

The central meaning of this feast

ristians is in Simeon's song, the *Nunc mittis*. Simeon's eyes had seen God's salvation (of which the prophets of old had spoken) in the infant Jesus. Now was made "the light to lighten the Gentiles and to be) the glory of thy people Israel." You can properly emphasize here the Epiphany theme of the universality of the saviorhood of Christ.

The incident of Anna the Prophetess may be passed over. It adds nothing to what has already been noted in connection with Simeon.

Saint Matthias the Apostle

(February 24)

FOR THE EPISTLE

Act 1:15-26.

We know practically nothing about Matthias the Apostle apart from the fact of his being chosen to replace Judas. Obviously a character sermon is out of the question. Indeed, there is really no sermon in this passage at all. The only possibilities are in the Gospel for the day.

THE HOLY GOSPEL

t. Matthew 11:25-26.

In view of the obscurity of St. Matthias, it is well to be reminded, as we are here, that God reveals His mysteries to "babes": i.e. unimportant and obscure people. St. Matthias may have been—from God's point of view—the real "prince of the apostles." Who knows? Only God. It is always so. The particular emphasis here ought to be upon the fact that what we consider fair renown and good report—even when deserved—is no measure of the real importance of the work people are doing for God. He has His valiant ones in many a dark corner where only He can see them at all. The Great Taskmaster does not read our press clippings!

You may prefer to concentrate upon the words: "neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." What do we know about St. Matthias? Just this much: that the Son had revealed the Father to him. But to know that about anybody is to know the most important fact of his life.

It is better not to take as a text the great invitation of Christ to the weary and heavy laden. It is not at all relevant to the feast itself.

The Validity of Anglican Orders

BY WILLIAM J. ALBERTS

IT is a not unusual experience for an Anglican, entering a Roman Catholic Church, to find, prominently displayed in a tract case, some pamphlet attacking the validity of Anglican Orders. In fact, this is one of the favorite topics of Roman authors.

Controversy is frequently unpleasant and always a possible source of that vicious lack of charity which every Christian ought to try to avoid. Nevertheless, necessity is laid upon us to try to present our answer to the charges which Roman Catholics make against the validity of our Orders, and consequently against the Catholic heritage of our beloved Church and the validity of our Sacraments.

Let it be stated at once that this article will not be exhaustive, nor will it be able within its brief compass to give detailed references. All it will attempt is a statement of

the main Roman Catholic objections to the validity of our orders and to indicate a brief reply to them.

According to generally accepted Catholic practice no sacraments are valid in which there is a defect of matter, form, or intention. By "matter" is meant some external thing which is used in conjunction with the administration of a particular sacrament. An example of such matter would be the water used in Holy Baptism. By "form" is meant the words which give signification to the use to which the matter is being put. An example of "form" would be the words "John, I baptize thee, in the Name, etc., at Baptism. By "intention" is meant that in conferring a sacrament the minister must have at least a virtual intention of doing what the Church intends. Any supposed sacramental rite which was deficient in one or more of these

three requisites would be invalid and would lack the assurance which Catholic Sacraments give: that they are the very means by which God bestows upon His children the particular grace for which the Sacrament was instituted.

The guarantor of sacramental grace is, humanly speaking, the Episcopate: no Bishop, no Church, no Sacraments, no di-

land was a valid Catholic Church up to the reign of our supposed founder, Henry VI. This king was a staunch Catholic. His vigorous attack against the errors of Luther earned for him the title "Defender of the Faith" bestowed upon him by a grateful pope. This title is still the proud possession of every monarch in England.

Henry got into matrimonial difficulties the ramifications of which we cannot now discuss. Suffice it to say that he wanted papal annulment of his marriage with Catherine of Aragon which had yielded no living male issue. Since no woman had ever successfully inherited the English throne, and since Henry's own father's title had been none too secure, he was anxious for a male heir.

The Roman Catholic, and even some secular history books make it out to appear that Henry's desire to get rid of Katherine was only his lust for Anne Boleyn. Without attempting to defend Henry's doubtless noble and pure intentions, let it be said, for the sake of justice, that the first time the question of an annulment of his marriage to Catherine of Aragon arose the much maligned Anne Boleyn was a child seven years old.

Political considerations—and not the high ideals of Papacy—made such an annulment difficult. Henry, never the world's most patient citizen, was aided in his dilemma by Cranmer who suggested that the matter of the legality of the marriage to Catherine might well be settled by the English authorities without recourse to Rome. Henry acted upon this advice, had his marriage annulled, and declared that "The Bishop of Rome hath no more power in England than another foreign bishop."

Thus was the breach with Rome begun. Be it noted that the same Bishops, Priests and Deacons who were in union with the Papacy the day preceding the break with Rome continued their offices after the break. There was practically no exception to this fact. Mass and other sacramental rites were continued as formerly; Henry VIII never heard Mass in English in his life; and he burned men at the stake for denying the Real Presence of our Lord in the Eucharist. —



ST. AUGUSTINE

vinely assured salvation. It is therefore of utmost importance that we be assured that our orders of ministers are valid, that is to say, that they are the same which our Lord gave to the Apostles and which the Apostles transmitted to other fit men to be the means of continuing in union with the divine Head of the Church, Jesus Christ, our Lord.

Nobody questions that the Church in Eng-

Henry was succeeded by his son Edward VI. He was a mere boy at the time of his accession to the throne and he was guided by two protectors whose sympathies were definitely on the side of the Reformation, Edward VI, and Cranmer.

Cranmer who was now Archbishop, re-issued in 1549 the first English Prayer Book. One year later appeared an Ordinal—a book which set forth the matter, form and intention in making additions to the ministry.

On September 13, 1896, Pope Leo XIII issued a now famous Bull called *Apostolicae Praeceptae* in which he declared Anglican Orders invalid due to alleged defects in this and subsequent ordinals. To the arguments of Leo XIII we will now address ourselves.

Anglican Orders, says Leo XIII, are defective because they do not employ the proper matter and form. He admits that the "matter" is variable and that the laying on of hands alone is at least permissibly valid in itself, so long as the "form" sufficiently sets forth that the reason for using such laying on of hands is to make a true priest or Bishop in the Catholic Church.

At the time of the split between England and Rome, ordination to the Priesthood was accompanied by presentation of the Chalice and Paten, and by anointing the hands of the ordinand. The first Ordinal of Edward VI omitted the anointing, but continued the transmission of the instruments and bequeathed also a Bible. The second P. B., issued in 1552, dropped the transmission of the instruments and simply continued the saying of the Bible after the laying on of hands, the Bishop saying as he delivered the Holy Scriptures: "Take thou authority to preach the Word of God, and to minister the Holy Sacraments in this congregation, where thou shalt be appointed."

It is interesting to notice that when Anglican orders were first attacked in the 17th century by English Romanists, their invalidity was asserted on two counts: 1. That there was no tradition of the instruments which was then held to be the real "matter" of the Sacrament of Holy Orders; and 2. a denial of the orders of Archbishop Parker, whom, in the reign of Elizabeth in

1558, subsequent English orders were derived. It is perhaps indicative of the desperation of those who attacked Anglican orders at that time that this alleged invalidity of Parker's orders was based upon what was called the Nag's Head Fable. In this



ST. PETER AND ST. PAUL

incredible story, which was solemnly told as true by Romanist propagandists, Parker was party to a mock ceremony which happened at Nag's Head Tavern. It seems that the third cousin of the wife of somebody's brother had a friend who had heard from a friend who had heard from some-

body who knew the man who did it that he looked through a keyhole and saw one of the supposed consecrators of Parker place a Bible on his head and that was all the ceremony there was. This story was, as I have said, accepted and used despite the fulness of the records of Parker's consecration by Bishops Barlow, Scory, Coverdale and Hodgkins, all of whom, it is explicitly stated, laid their hands upon his head and repeated the words of consecration.

Since we have mentioned the consecration of Parker, let it here be said that Romanists frequently center their attacks upon that event. They have, of course, abandoned the Nag's Head Fable since one of their able historians, Lingard, showed it to be completely untrue. But they now attempt to deny the validity of Parker's consecration on the ground that there is no record of Barlow's consecration, and that Barlow was Parker's chief consecrator. Into the details of this we cannot now go. Suffice it to say that there were many records of unquestioned Bishops which we do not now have. But even if the unlikely were true and Barlow were not consecrated, it is good Roman Catholic doctrine that all the assistant Bishops in consecration act as co-consecrators, so that were one invalid, the consecration's validity would be assured by the others. It is perhaps worth mentioning too, that Cardinal Pole, who was sent to England during the reign of Mary Tudor who reconciled England to the Papal obedience, accepted Barlow's consecration without question.

However, we must return to the matter and form of the first ordinal. It is with the "form" that we now concern ourselves. The "form," you will recall, is the words which determine what is being done. The Ordinal of 1550 prescribed that the Bishop shall place his hands upon the ordinand's head and say "Receive the Holy Ghost, whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained; and be thou a faithful dispenser of the word of God and of His holy Sacraments. In the Name of the Father, and of the Son, and of the Holy Ghost, Amen."

This form, says Leo XIII, is defective be-

cause the words "Receive the Holy Ghost" certainly do not in the least definitely express the Sacred Order of Priesthood, or grace and power, which is chiefly the power "of consecrating and of offering the body and blood of the Lord . . ." (Council of Trent, Sess. XXII d. Sacr. Ord. Can 1).

Furthermore, says Leo XIII, Anglicans themselves recognized that this form was defective, and in 1662 they added "For the office and work of a Priest in the Church of God, now committed to thee by the imposition of our hands" in a vain attempt to make the form valid.

To anyone not conversant with the facts and to an Anglican layman reading these impressive words in a two-penny tract such pronouncements might cause some head searching.

But whether the Pope or an angel from heaven utters them, they are simply not historically true. There is no mention of the priestly function of offering "The sacrifice of Masses" in any unquestionable Catholic ordination forms prior to the ninth century—possibly even later than this. And as far as making a specific mention of the office to which the man is to be ordained, there are not fewer than nine references to this in the ordination of priests in the 1550 Ordinal.

The addition of the words "For the office and work of a Priest, etc., " in 1662 was not made because Anglicans recognized a defect in their previous form, but was inserted against the Presbyterians who maintained that there was no essential difference between the office of Presbyter and that of Bishop. In inserting the words "for the office and work of a Priest" and "for the office and work of a Bishop" the Church of England was affirming her belief in the validity of her Catholic orders and their difference from the Presbyterian form of the ministry.

More serious, and certainly more convincing to the average layman is the pointed omission of the function of offering the sacrifice of Masses in the Anglican Rite. Let it be at once admitted that this is a fact. There is no mention of the "sacrifice of Masses." This was a deliberate omission for two reasons at least. First, because

Cranmer and others who worked with him in the compilation of the Ordinal were determined to avoid the dangerous medieval conception which seemed to consider every Mass as another immolation of our Lord. In this sense they denied the sacrifice of Masses—and be it noted Rome officially does too. That the Mass itself is a repleading of the "one oblation of Himself once offered" upon the Cross and that this offering is a "full perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world" ought to be, it seems to us, clear to anyone who can read English and who takes the trouble to read the Canon of the first English Prayer Books—or of the later ones.

The second reason for the omission of the unction of sacrifice is that English Bishops desired to emphasize the other functions of the priestly office which were gravely neglected. Surely a priest of the Catholic Church is as much bound to be a shepherd of souls as he is to offer sacrifice. If we take the Lord's own words as our criterion, and take those very words which Roman Catholics so love to use in connection with their defence of Papal Infallibility, i.e., "Feed my sheep," the pastoral office was one of the duties Jesus laid upon the Apostle Peter.

Roman Catholics argue that if a man gave authority to a steward to act for him and sign checks and then later give him power to act for him, without specifically mentioning the function of signing checks which he had hitherto enjoyed and exercised as a prerogative of his office, it would be pretty conclusive evidence that he was rescinding the power of the steward to sign his checks. Likewise they argue, the failure of the Anglican Ordinal to mention specifically the power to sacrifice proves that it never was intended to bestow it. But such a conclusion by no means follows. What is nearer to historical facts is that the man who gave his steward power to act for him and to sign checks found that the said steward was neglecting the other duties just to sign checks. So, in order to remind him that he was not doing his full job merely by being a check signer, he emphasizes that the steward has power to act for him in all mat-

ters. The emphasis is on the "all" matters and the plain inference is that the steward should stir about some of his father's other business.

It should be borne in mind that prior to the 9th century no sacramentary contained the anointing of the hands; the transmission of the instruments; the words "Offer sacrifice for the quick and the dead" or "whose sins thou dost forgive," etc. If because of the omission of any of these Anglican orders are invalid, then no orders in Christendom, including those possessed by Rome, are valid either.

We come now to the next matter which must occupy our attention. It is the assertion of Leo XIII that the formulators of the Ordinal had no intention of perpetuating Catholic Orders or Sacraments. I have already dealt with the claim that they did not intend to make sacrificing priests, I shall now deal with the general intention of the Ordinal to continue the Catholic orders.

Rome makes much of the fact that Cranmer and others who were hand and glove with him had a prejudice against the Roman conception of the priesthood. In this they are doubtless correct. But we would point out that even if Cranmer denied *in toto* the sacrificing and all other concepts of the ministry as Rome or even as the majority of Anglicans held it, it still would not affect the validity of sacraments conferred according to a form which had as its avowed intention to do whatever the Catholic Church of our Lord had done. This is a most important point. Let us admit, for the sake of argument, that Cranmer was a heretic; that he was in complete sympathy with the protestants: that he intended to create a ministry which differed from Rome. It is still true that unless we are prepared to hold that he had sold his soul to the devil and was completely degenerate, he did what he believed was the will of God and the true mind of God's Church. Thus, what he intended to continue was what Christ had instituted, and what Christ instituted was the Catholic ministry. That Cranmer might not have accepted that—and I would stress that I am putting him in as black a light as possible for the sake of establishing a

point despite it—would in no way effect the validity of orders conveyed by anything he wrote or even by anything he did. Roman theologians teach that one celebrating a sacrament must have at least the intention to do what the Church intends to do. That a celebrant is in error concerning what the Church intends to do, in no way affects the validity of what he does, so long as he does what he thinks the Church does intend to do. This cannot be stressed too highly.

But the matter of intention is definitely set forth in the preface to the Ordinal. It is significant and amazing that nowhere in the Bull of Leo XIII does he make any mention of the intention there set forth. "We refer readers to the text of the Ordinal as it appeared in 1550 and as it has appeared in every English Ordinal since."

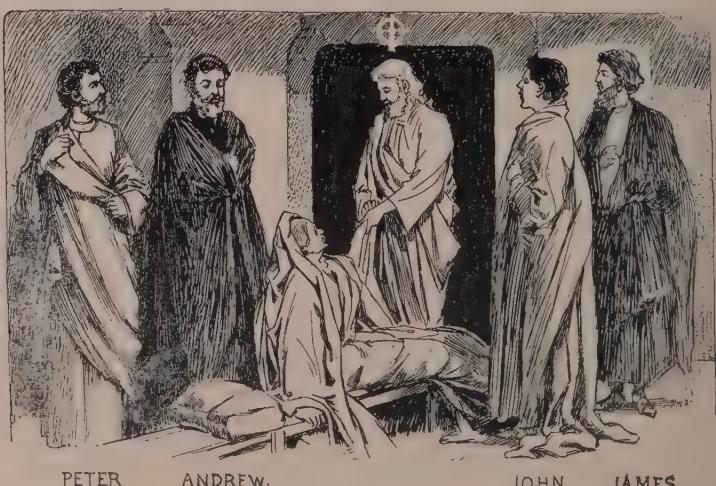
It would be difficult, we think, to find a more explicit statement of intention than that. This, whatever the private opinions of Cranmer, is the official intention of the Church. It sets forth what the Church of England believes about Holy Orders and what it requires for them. Only by adopting the querulous prerogative of Humpty-Dumpty in Alice in Wonderland and making words mean "anything I want them to mean" can this plain statement be explained away.

Two minor points I should like to note in

conclusion: there is now a tendency on part of some Roman writers to deny jurisdiction to bishops not in communion with Rome. Let me dispose of this by pointing that there never was a time in the Church history when the universal jurisdiction of Rome was accepted.*

The last point is the sly Roman reference to the 39 articles and their supposed denials of Catholic truths. The articles appeared in 1562. The decisions of the council of Trent which set forth the present Roman Catholic official position concerning the Eucharist were not officially accepted and confirmed until 1564. To attempt to use the articles as denying doctrine which even Rome did not officially accept until two years after the Articles appeared is afeat logical legerdemain worthy of those Indian fakirs who throw a rope into the air, climb up on it and then they and the rope disappear. Nobody has ever seen this done. Everyone will admit it is a good trick—if it can be done. But so far as this Anglican concerned, until he sees it, and until he sees a better case for Rome than has yet been produced, he won't believe it!

* See Waddington *History of the Church* p. 234, where it is pointed out that in Pontificate of Alexander II (1061) a constitution was drawn up under which "No Bishop in the Catholic Church was permitted to exercise his functions until confirmed by the Holy See." This is by way of reaction from previous confirmation of Emperor who appointed Popes, Bishops, etc. King Henry VIII in taking back right to appoint was only rescinding a Papal action of 11th century.



Some High-Lights and Side-Lights of the Catholic Revival

BY THOMAS J. WILLIAMS

St. Saviour's, the votive church which Dr. Pusey built to bring the light and cheer of Catholic teaching and worship to the mill-workers of Leeds, might have been more successful in its early days in realizing its founder's purpose had the Rev. Alexander Penrose Forbes not been called from its incumbency after a few months' tenure to be Bishop of the Scottish See of Brechin. Bishop Forbes, not unfittingly known as "The Scottish Pusey," rendered signal service to the Episcopal Church of Scotland, not only by his pastoral zeal in the slums of Dundee, but as a learned and fearless exponent of Catholic Eucharistic doctrine. For this he was censured by his timid brother bishops, two of whom, Erastian-minded Englishmen, begrudged to Scottish Churchmen any but a sparing use of their glorious Liturgy. It was while on a visit to England in 1850 or 1851 that Bishop Forbes, by a long since forgotten act of mercy to a dying Sister of the Holy Cross, restored to the Anglican firmament what he himself once called its "lost Pleiad"—the Sacrament of Unction. The aforesaid Sister "on her death bed affirmed that she dare not pass through the valley of the shadow of death . . . unless she received 'extreme unction' . . ." The lady who relates the incident (Miss Goodman, a former Devonport Novice), under the impression that it was a priest who administered the sacrament, was at a loss to determine "where the clergyman got the holy oils; which in the Church of Rome are consecrated by a Bishop on a certain day for a whole year, and of course are accessible to her priests alone." Fortunately, another ex-Novice (not of Devonport but of the community to which the dying Sister belonged) solves the difficulty in her account of the same incident

related in her book, *Five Years in a Protestant Sisterhood*. Writing after she had left the Sisterhood and the Church of England, Miss Cusack relates that, when the dying Sister "declared that she could not die in peace unless her wish (for Holy Unction) was granted," Dr. Pusey was "in difficult and delicate position; but (she adds) help was at hand. A very High-Church Bishop happened to be in London at the time—possibly the only bishop who would . . . attempt such a ceremony. He complied with the wishes of the dying lady, and administered to her" what Miss Cusack scornfully describes as "some kind of Protestant imitation of the Catholic sacrament," adding that "Dr. Pusey approved of the arrangement, but was not present when the ceremony was performed." The certain identification of this "very High Church bishop" with Bishop Forbes has been challenged for lack of more positive evidence. But Miss Cusack's statement that the officiating prelate was "the only bishop who would"—she might have added, "and the only one who knew how"—"to attempt such a ceremony," is conclusive in favor of Bishop Forbes; for he was the only Anglican bishop at that time who would, or could with *savoir faire*, administer Holy Unction. Further, Canon Perry, the foremost living authority on Tractarian Scottish history and a recent biographer of Bishop Forbes, has assured the writer that although the letters and journals of the Bishop written at that period have not been preserved, sufficient is known of his movements in 1850 and 1851 to make it possible, and even probable, that he was in London in the Easter-tide of those two years. Whether the bishop was Forbes or some other, the fact remains that an Anglican

bishop did administer Holy Unction at that period. And surely such an event deserves to be counted a high-light of the Catholic Revival.

Space will not suffice to mention more than a few of the high-lights shining on this side of the Atlantic: Bishop Ives' abortive, but not altogether unfruitful, attempt to revive the Religious Life for men, almost contemporary with Dr. Pusey's more successful effort to restore conventional life for women, and the establishment in 1857 of the first definitely Anglo-Catholic place of worship in the American Church, the Madison Street Free Mission Chapel, whose history was recently recounted in the pages of this Magazine.

Better known and permanent achievements were the foundation, in 1865, of the first American Community for women, the Community of St. Mary, and the establishment by James Lloyd Breck at an even earlier period of the Nashotah Mission. Nor must it be forgotten that two of the co-founders, with Benson and O'Neill, of the first permanent Religious Order of men in our Communion where the American priests Grafton and Prescott, who before they knew through Dr. Pusey of Fr. Benson's plans, had made a Retreat according

to St. Ignatius on a lonely island in Man-

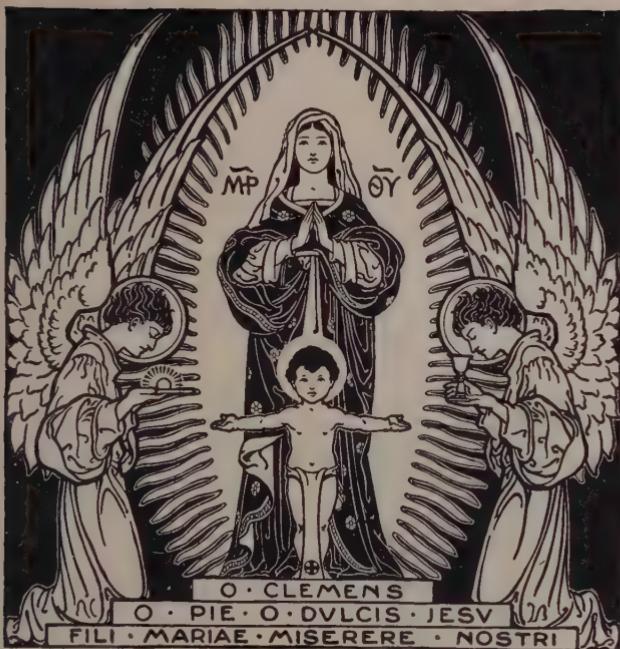
land with the purpose of forming or joining a Religious Community.

Some of the high-lights—Father Ignatius' effort to restore the Benedictine Order to the English Church, for example, blazed brightly, even garishly, for a time, then flickered out. But while they burned they sent out sparks that kindled many lasting fires. And there were side-lights such as the meeting, at St. Mary's Mission House in the slums of Soho, of the members of two small groups of priests and laymen banded together to honour our Lord in the Blessed Sacrament, resulting in the founding of the now world-wide Confraternity of the Blessed Sacrament—side-lights which have kindled beacons shining with increasing light of truth and warmth of devotion throughout the whole Anglican Communion.

Looking back over the past as illuminated by these high-lights and side-lights, may we Catholics of this generation be inspired to dare great things and to suffer hard things for God and His Holy Catholic Church: to be alert for opportunities to kindle, or at least to fan into flame, "candles that shall never go out."



NATIVITY SCENE
School of Fiorenzo di Corenzo
(Courtesy of the Metropolitan Museum of Art)



Prayer and the Beatitudes

BY ISABEL S. DANNEY

VII

Blessed are the Peacemakers: For They shall be Called the Children of God.

A S our Lord continued in the Sermon on the Mount some of the multitude who heard Him had a growing feeling smugness—others had a feeling of uneasiness and dissatisfaction within themselves. Today, as then, His words have varying effects upon different people, yet His words main—always the same—words of Eternal truth spoken by the One Eternal Word. "Blessed are the peacemakers"—blessed are the people who do not cause any trouble, either to themselves or to anyone else. Immediately, of course, when that interpretation is put upon these words, our minds picture wishy-washiness. Such persons are not true peacemakers—they are just what we think them—wishi-washy nonentities not worth a second thought.

A peacemaker is one who makes peace. Peace is a bringing together of that which

was hitherto divergent. It is an assembling of things into a harmonious unity. Our Lord says that the peacemaker is blessed, that is, capable of enjoying God. He who makes peace between two people who were at odds with each other is doing the will of God. The nation that makes peace between two or more nations is indeed worthy to be called by the name of "children of God." Peace is an affirmative thing. Mere cessation of hostilities is not peace. Peace is an entering into the desire for good for all concerned. It is a composite of the qualities of humility, meekness, purity, and an ardent desire for righteousness above all else which is mingled with mercy.

The virtue of peace-making is a gathering together of all the forces of the soul, and after rooting out all the evil it may have acquired, blending all its virtues into a harmonious whole. In this beatitude as in all our Lord personifies the virtue of which He speaks—He is the perfect peacemaker. In

His human nature our Lord's will was at all times united to the Will of His Father. In Jesus is pictured that perfect unity of personality that He desires for all of His followers.

Every life must have a center, and there are but two possible centers—God—or the



self without God. If the center of life is God, then the whole personality must revolve around God and find its peace and life in Him. On the other hand if the center of life is self without God then the personality becomes disunited. It revolves first about one center, then another and another

until finally disintegrated personality is result. Our Lord is always bidding us look at Him and begging us to learn of Him. Him we behold the unbroken communion between the Father and The Son. In Him we see in completeness the peace of God, is a peace that is beyond all human understanding. Perhaps the instance will come to mind when we recollect that our Lord at one time said that He came not to bring peace but a sword. Although He says, "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household," His words have only the appearance of contradiction. Our Lord's words are quite liable to have the appearance (that of contradiction) whenever we take one or any of His sayings and isolate it, not using it in conjunction with all of His sayings and His teaching. If we continue and read on in this same chapter of St. Matthew we find that our Lord tells us we must not put anything before Him. All human relationships have their right and proper place and that is to be found in God. These relationships are not to take the place which God should hold. It is He alone Who must have first place.

The sword that our Lord would bring is the sword that would destroy evil. Evil can never have any place in the Kingdom. Whosoever evil there is that dwells in a person's soul must be rooted out, and peace must become an actuality within that person. This cannot be done by a compromise with evil but by substituting good for evil. The apostles, after the Holy Spirit descended upon them, are an example of this. In them the Holy Trinity took up abode—Father, Son, and Holy Spirit. Peace became a quality within the apostles because the Holy Spirit led them into all truth—and they were willing to be led. Any desires that they had that were not in harmony with God were rooted out, and peace was made in them by giving over to God all inclinations of their personalities, and by God transforming these inclinations in order that He might use them for His Glory.

This beatitude might be likened to an ex-

ding of all of the preceding ones. It has quality in itself that is really a composite of the qualities of the beatitudes that came before it. We will be able to understand to some extent what is implied in this expansion extending if we have been able to climb the spiritual ladder and let the beatitudes become our own steps toward God. This beatitude is in it the quality of completing our personalities so that God can truly call us His children and we can know ourselves to be so. This step is next to the final one in our ascent and approach toward God. While each beatitude has the attrait of drawing us step by step nearer to God this one draws us to him as to a magnet, so that we are actually able to feel ourselves to be a part of the Kingdom. We also understand much more clearly just what the Kingdom is. It is not this world, and yet God would have it permeate all of this world.

It is upon this step in our way toward God that there is an extention of knowledge within the soul. This is a knowledge that is given us by God. It comes quite definitely from outside of ourselves and has a finer, more delicate quality than any knowledge refined up to this point. Now the first beatitude is lightened with much more understanding. The first idea of humility is expanded, and there is greater capacity in the soul, not only for humility, but for mercy, meekness, purity, longing for God, and for hungering and thirsting after the righteousness of God. In other words the soul becomes more mature, and the soul matures in the image and likeness of God.

As God is limitless and as He made us in His Image, so our souls are limitless in capacity for knowing and loving Him. Each beatitude can and should expand in our souls. Our souls themselves will grow in order to take care of this growing and expanding of the divine qualities within them. God limited Himself in the Incarnation and brought Himself down to us and our human understanding, and He did this for the express purpose that He might bring the understanding of our souls up to Him and His limitless Love and Beatitude.

This seventh beatitude is inward in its effect upon the soul, and it is outward also



FLIGHT INTO EGYPT By Cosimo Tura
(Courtesy of the Metropolitan Museum of Art)

in its social implications. First, there is the peace that must be brought within our souls by our willingness to submit ourselves to God, and to let Him work in us His peace that passes human understanding. Then, and not until then, comes the peace that we must let God manifest through us



RETURN FROM EGYPT By Rubens
(Courtesy of the Metropolitan Museum of Art)

to others that He longs to draw upward and inward into His love. It must always be kept in mind that God would draw each and every man to Him—there are no exceptions—and there is only one condition. That condition is that we must be *willing* for Him to draw us to Him.

The inward effects of this beatitude upon the soul are our putting off the old man or self as St. Paul tells us we must do, and our wholeheartedly putting on the new man, which is Christ. We must do this without backward and longing glances at our old sins that we all of us at one time or another seem to be loath to leave. We must desperately want to clasp the hem of our Lord's garment with both hands so that we may be drawn into His virtue and His perfection. If we would have the true peace which is blessed of God there can be no compromise with evil. There can be no longing glances toward sin. We must desire with all of our hearts, minds and souls to possess within ourselves humility, longing for God only, meekness, hungering and thirsting for righteousness, mercy, purity and peace. If we truly desire these things our souls will be at peace, and God can call us His children.



If the forces of our souls are in harmony the personality is a unity, and revolution about God; its capacity is enlarged and it is able to enter more deeply into it.

After the soul has made peace with itself, man is able to go out and assume some responsibility. He can become a fit instrument of redemption. Where war, hate, worldliness, distrust, poverty, disease and ignorance exist, we are in a position to try to remove them, so far as we are able, in a Christian way. We should seek to take our Lord out of these evils, so that they may be seen for what they are—things absolutely contrary to what He is. His peace should be sought as the remedy. If this is done the evils will dissolve and in their place God and His way will be substituted. Of course saying that this is the solution for the ills of the world is not the same as saying that it has been or will be tried in the world. When it has been tried (in too few places and under too many situations) it has worked, simply because it is God's way—the way that our Lord sets us to follow.

Since the Fall, mankind has been bewitched by illusions. We have reversed things, have made the world without God and the Kingdom of God. We have fallen into the wiles of the devil and have continually listened to him when he has suggested to our minds that God's way was all wrong. For children and fools! We have listened to the devil and followed his leading, and as a result have built for ourselves a chaotic world. The devil has told us to place the blame for our disintegration upon God, not upon ourselves. Doctors and psychologists are called upon to dispel deep-rooted fears and illusions existing in the personality, because these people have been afraid to face reality and so fly from one thing to another endeavoring to escape themselves. The cure is to face ourselves and then to submit ourselves to God.

When our Lord said, "Blessed are the peacemakers," He spoke not only from His divine wisdom, but from His knowledge and experience as Man. In His temptation in the wilderness He was subjected to the wiles and deceits of Satan. Yet

I always our Lord kept inviolate the peace of the Father within His own soul. The temptation to disintegration of personality was very real to Jesus. " . . . If thou be the Son of God, command that these stones be made bread If thou be the Son of God, cast thyself down:" And after showing Him the Kingdoms of the world, Satan again said, "All these things will I give thee, if thou wilt fall down and worship me." Our Lord resisted these temptations and calls us to do the same. Whatever our Lord bids us do He has already done, and He stands forever ready to help us, and to draw us into Him so that we may live in Him and He in us.

When we think of this beatitude in connection with its counterpart in the Lord's Prayer we might consider it as a connect-

ing link between the last two petitions, "Lead us not into temptation, but deliver us from evil," and the final doxology of praise that has been added to the prayer. "For thine is the Kingdom and the power and the glory, for ever and ever." This beatitude, using analogy, might be called the equal sign between the last figures of a problem and the final result, or answer, or it might be likened to the link that connects one gem to another. If we have true peace we stand poised ready to say, "For thine is the Kingdom and the power and the glory for ever and ever. Amen." Thinking upon the beatitudes and also the petitions in the Lord's Prayer as steps leading to God, it is this, the final step to which we climb, if we are to be ushered into the Divine presence. This step leads to union with God. This is the door that opens into His Glory.

Book Review

HOLY MARIA. Paper. 28 Pages. Society of St. John the Evangelist, Cambridge, Mass. Thirty Cents.

THIS is an exceedingly attractive little book of devotions in honor of the mother of our Lord and Saviour Jesus Christ. It contains a brief Foreword, a devotion to our Lady, The Magnificat, The Angelus, The Litany of our Lady, the Anthems of the Blessed Virgin. The Memorare, The Rosary (with an explanation on how to use), and two forms of blessing—for a rosary, and for a statue (or picture) of the Blessed Virgin. It is beautifully printed, and the format is lovely. Every tract-case should have some copies, and it is quite suitable for a gift.

—A. D.

Contributors

Father William J. Alberts is rector of Christ Church, Media, Pennsylvania.

Father Thomas J. Williams is rector of Holy Comforter Church, Poughkeepsie, New York, and is a Priest Associate of the Order.

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MOUNT CALVARY MONASTERY, ST. GABRIEL'S ALTAR
Spanish Colonial Baroque, 1750 [Cir.]
(George F. Weld, Santa Barbara)

Mount Calvary

THE life and work which is characteristic of the Order is now in full swing at Mount Calvary. The full rule of the Order is observed. We rise at 5:55 a. m. and have Lauds and Prime at 6:30, followed by the Masses. Breakfast is at 8:00, Terce and Intercessions at 9:00. Sext and None are recited at noon, dinner at 12:30. Vespers

is said at 6:00, followed by supper. Compline is at 9:30, and our lights are out 10:30.

Father Baldwin and Father Tiedemann have a full schedule of winter preaching, but the work is arranged so that one of the two is always home. Father Harris assisted for two months at Grace Church, Los Angeles. Father Baldwin and Brother George give instructions at Hillside House.

home for spastic children. Brother George teaches in the Trinity Church School. Father Tiedemann gives instructions at the Santa Barbara School for Boys.

The work of giving retreats has begun. To date, two retreats for laymen have been given and one for priests. In addition to these corporate retreats there have been a number of private retreats made. The Bishop of Los Angeles, the Right Reverend F. E. Coy conducted a conference for the Deans of that diocese.

It is planned that Bishop Bloy should dedicate Mount Calvary on the Feast of the Finding of the Cross next May. The Father Superior will be present and sing the Mass, and give a retreat for priests on the days following.

We should mention especially, the new chapel of St. Martin of Tours. This chapel was given by Mr. and Mrs. Robert Clarke, of Palo Alto, in memory of their only son who gave his life for our country. St. Martin's Chapel is the retreatants' section of Mount Calvary. It is very beautiful in its dignity and simplicity, and adds a great inspiration to those in retreat.

There are now twelve cells for guests, a sacral chapel and a separate common room. In this way, retreatants are lodged in a separate wing of the monastery.

Intercessions

Please join us in praying for:—

Father Superior conducting a retreat for the Sisters at St. Mary's Hospital, February 24; preaching and confirming at All Saints' Church, New York City, March 9.

Father Kroll conducting missions at St. Peter's Church, Westchester, New York City, February 13-23, and St. Ann's, Staten Island, New York, March 1-6.

Father Hughson conducting a retreat for women at St. Mary's Convent, February 2-15 and a quiet day at Christ Church, Bronxville, February 23.

Father Whittemore taking part in a mission at St. Peter's Church, Westchester, New York City, February 13-23; giving an address at Bryn Mawr College, February 27; conducting a retreat at the Philadelphia Divinity School, March 7; giving

an address to the Philadelphia Catholic Laymen's Club, March 8.

Father Parker conducting a mission at St. Matthew's Church, Evanston, Illinois, March 6-13.

Brother Herbert graduating from New York University; conducting a quiet day at Hoosac School, Hoosick, New York, March 2.

Father Packard giving a number of missionary addresses in the Diocese of Massachusetts, March 6-13.

Father Gunn conducting a school of religion at All Saints' Church, Austin, Texas, February 14; holding a mission at St. Mary's Church, Lampasas, Texas, February 20-27.



Notes

Father Superior conducted a retreat for the Community of St. Mary at Peekskill, New York.

Father Kroll supplied at St. James' Church, Lake Delaware, New York, one Sunday.

Father Hughson gave lectures to the staff at Bede Library.

Father Whittemore conducted a mission at St. George's Church, Schenectady, New York.

Father Packard addressed the Woman's Auxiliary at St. Andrew's Church, Albany, New York, and gave lectures at the Teachers' Institute, Trenton, New Jersey.

Father Gunn preached missions at All Saints' Church, Crockett and St. Paul's Church, Navasota, Texas.

Father Hawkins supplied at St. James' Church, Lake Delaware, New York, one Sunday.



WINTER AT HOLY CROSS

ULTIMATELY there are only two different types of people: those who like winter and those who think that it is a part of the inscrutable problem of evil. At Holy Cross there are those who like it and those who do not. It is hard to tell which group predominates, because those who hate the cold talk about it more than those who like it. Father Hughson likes to quote a passage from one of Dr. Pusey's sermons: "To question the weather seriously is the first step toward the denial of the providence of God." He then grins and his eyes twinkle, "But Dr. Pusey did not define how far you can go before you can apply the word 'seriously.'"

Along in September the storm-windows are put up all around the chapel and on the north side of the main building, the men come to clean and adjust the furnaces, Father Harrison is more frequently seen in his cape with cowl drawn, and people are told to see that all outside doors are firmly closed whenever they come in or go out. The days grow shorter and the nights longer; we wonder if a mistake has not been made when the call comes to get up at 5:25 for the moon is still shining and it is dark as pitch.

Then the snow comes and trouble begins. How is the station wagon to get off Thursday when shopping is to be done? Last night the wind blew and the drift against the garage door is about three feet high. The novices are put to work. Next we learn that the milk truck would not come down the hill to the monastery and somebody has to get the cans down right away or else the milk will freeze. This would seem enough, but the information comes that the furnace which supplies the chapel, novitiate and the press office with heat has not been heard running and the cold is already perceptible. The furnace man has to be called. He arrives and asks



vater usually stands two inches deep in basement of the main building. Some-
y runs and finds that a hotwater pipe
broken. This may sound like an exagger-
on, but one winter we had a furnace to
ak, a gas stovē to blow up and singe a
ice's head, pipes to break and a large
a of plaster to fall during breakfast in
refectory and so cut a guest's head that
had to have several stitches taken in his
lp; all this happened in the space of
o weeks!

There is really no place like a monastery
excitement. Two winters ago the drink-
water supply gave out when there was
inch of ice on the ground. Fr. Whitall
ok two pails and went up to fill them at
the school house pump at the top of the
l. Coming back down he slipped and
hen he finally came to rest, one arm was
ubled up in a pail of icy water and the
er container had mysteriously poured
contents down the neck of his habit. He
veloped a terrible cough, was sent to bed,
t was up in two hours without the cough.
onastic life hardens some people.

We are reminded of the graphic lines of
akespeare's poem Winter which appears
the end of Love's Labour's Lost:

When icicles hang by the wall,
And Dick the shepherd blows his nail,
And Tom bears logs into the hall,
And milk comes frozen home in pail,

When blood is nipp'd and ways be foul,
Then nightly sings the staring owl,
To - whit!
To - who! a merry note,
While greasy Joan doth keel the pot.



GREAT OAK AND CLOISTER

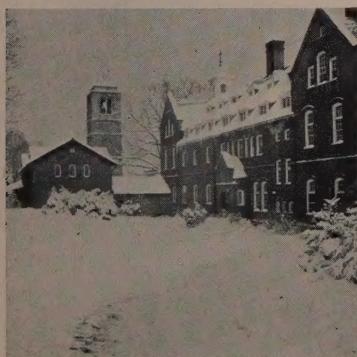
When all aloud the wind doth blow
And coughing drowns the parson's saw,
And birds sit brooding in the snow,
And Marion's nose looks red and raw,

When roasted crabs hiss in the bowl,
Then nightly sings the staring owl,
To - wit!
To - who! a merry note,
While greasy Joan doth keel the pot.

It is beautiful here in its cold, remote
way. The tower stands out in sharp profile
against a blue sky; the bare branches of
the trees are etched strongly against a clear
sunset in irregular fenestration, as we can
see them this minute from our cell window.
The night comes on and when we make our
evening meditation walking on the great
cloister the thermometer is falling steadily.
The cloak is drawn more closely and we
walk briskly. The ice-breaker, all alone on
the river pushes aside the groaning ice to
make way for the oil-barges going to Albany.
The Pleiades hang like a brilliant, irregular
chandelier upturned half way up the heavens
and Orion lies massively on his side just
above the horizon. There is the stillness of
sleeping nature.

The brethren at Bolahun and Santa Bar-
bara laugh at the cold which we endure and
they escape, but they cannot know the in-
expressible joy that comes when spring be-
gins and the ice breaks up with a roar and
drifts away down the Hudson.

O Wind,
If Winter comes, can Spring be far behind?



An Ordo of Worship and Intercession, Feb.-Mar. 194

- 15 Tuesday V Mass of Septuagesima col 2) of the Saints 3) *ad lib* Gradual without Tract in ferial Mass till Lent—*For the Holy Cross Press*
- 16 Wednesday V Mass as on February 15—*For the Confraternity of the Christian life*
- 17 Thursday V Mass as on February 15—*For the Confraternity of the Love of God*
- 18 St Simeon BM Simple R gl col 2) of the Saints 3) *ad lib* Tract instead of Alleluia in festal and votive Masses till Easter—*For the Seminarists Associate*
- 19 Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration—*For the Priests Associate*)
- 20 Sexagesima Semidouble V col 2) of the Saints 3) *ad lib* cr pref of Trinity—*For Parochial Missions*
- 21 Monday V Mass of LX col 2) of the Saints 3) for the faithful departed 4) *ad lib*—*For the Faithful Departed*
- 22 Tuesday V Mass of LX col 2) of the Saints 3) *ad lib*—*For the Order of the Holy Cross*
- 23 St Peter Damian BCD Double W Mass a) of St Peter gl col 2) Vigil of St. Matthias cr LG Vigil or E of the Vigil V col 2) St Peter—*For the peace of the world*
- 24 St Matthias Apostle Double II Cl R gl cr pref of Apostles—*For seminaries*
- 25 Friday V Mass as on February 22—*For vestrymen and parish organizations*
- 26 Of St Mary Simple W Mass as on February 19—*For family life in America*
- 27 Quinquagesima Semidouble V col 2) of the Saints 3) *ad lib* pref of Trinity—*For Christian reunion*
- 28 Monday V Mass of L col 2) of the Saints 3) for the faithful departed 4) *ad lib*—*For the increase use of the Sacrament of Penance*

March 1 St David BC Double W gl—*For the Church in Wales*

- 2 Ash Wednesday V Before principal Mass blessing and distribution of Ashes at Mass col 2) St Chad B 3) of the Saints pref of Lent till Passion Sunday unless otherwise directed—*For the spirit of penitence*
- 3 Thursday V Proper Mass col 2) of Lent 3) for the living and departed—*For the Oblates of Mount Calvary*
- 4 Friday V Mass as on March 3—*For the Liberian Mission*
- 5 Saturday V Mass as on March 3—*For Mount Calvary, Santa Barbara*
- 6 1st Sunday in Lent Semidouble V col 2) SS Perpetua and Felicitas MM 3) of Lent cr—*For ordinands at this season*
- 7 St Thomas Aquinas CD Double W Mass a) of St Thomas gl col 2) feria 3) of Lent cr LG feria or b) of feria V col 2) St Thomas 3) of Lent—*For the spread of the Catholic Faith*
- 8 Tuesday V Proper Mass col 2) of Lent 3) for the living and departed—*For Saint Andrew's, School*
- 9 Ember Wednesday V Mass as on March 8—*For lay evangelism*
- 10 40 Martyrs of Sebaste Double R Mass a) of the Saints gl col 2) feria 3) of Lent LG feria or b) feria V col 2) XL Martyrs 3) of Lent—*For men in the armed services*
- 11 Ember Friday V Mass as on March 8—*For the increase of the ministry*
- 12 St Gregory BCD Double W Mass a) of St Gregory gl col 2) Ember Saturday (look graciously . . . cr LG feria or b) of Ember Day V col 2) St Gregory 3) of Lent—*For the bishops of the Church*
- 13 2nd Sunday in Lent Semidouble V col 2 of Lent 3) for the living and departed cr—*For parochial Lenten programs*
- 14 Monday V Proper Mass col 2) of Lent 3) for the living and departed—*For the sick, suffering and aging*
- 15 Tuesday V Mass as on March 14—*For our benefactors*
- 16 Wednesday V Mass as on March 14—*For the Church's rural work*

Note:—On the days indicated in italics ordinary requiem and (out of Lent) votive Masses may be said

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Press Notes

We are immensely encouraged by the prompt and generous response to our informal "appeal" for help in our financial crisis. Several subscribers wrote in at once renewing their subscriptions in advance and adding amounts to their checks ranging from 25c to \$5., and one subscriber sent us a check for \$100. We want to emphasize that no gift is considered "small", and that obviously, a large number of these small gifts would solve our problem. Apart from the financial help, it was fine to have so many expressions of appreciation for the work of The Magazine.

We can hardly blame our customers for being confused as to the actual price of the book WITH CHRIST IN GOD, as it has been listed in these pages at \$3.50, \$3.25 and even \$3! May we say that the current and correct price is \$3.50, and we venture to hope that this announcement will appear in The Magazine exactly as we have written it!

In the last issue we mentioned a forthcoming publication, "Notes on the Liturgy of the Mass". As this seemed a very cumbersome title we have decided to call it "Our Offering", with a subtitle "Some Notes on the Liturgy." This however will not be ready for several weeks, and we have not been able to set a price.

The postage rates on Parcel Post, and Book Post, have been increased, and effective at once The Press will have to charge postage on all orders. Heretofore we have paid postage on Cash orders, but from now on we shall have to ask *postage on all orders*.

Copies of a new Tract, A RETREAT, A Necessity for the Spiritual Life, by the late Father Vernon, and published by the Sisters of St. Mary, are available through The Press. The price is 5c per copy in any quantity with postage additional. Please do not order less than five copies.

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